

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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DECEMBER, 1852.

[No. 9.]



Front view of


St. Michael's Church

CHARLESTON, S. C.

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ST. MARY'S HALL, BURLINGTON, N. J.

The thirty-second Term of this Institution will open on Monday, November 1, 1852. As many new Pupils are already engaged, early application is requested, either to the Rt. Rev. George W. Doane, Rector, or to the Rev. Reuben J. Germain, Principal.
November 1852. 2m

BURLINGTON COLLEGE.

The twelfth Term of this Institution will open on Monday, Nov. 1, 1852. Early application is requested to the Rt. Rev. George W Doane, President.
November 1852. 2

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina John Hanckel, Treasurer, at the Bank of the State of South-Carolina. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq., office on Adger's wharf. Annual subscription \$10: subscription to the fund for the support of aged and infirm Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Montague-street, north side. Miss Eliza Bonneau Librarian, at the Sunday School Room of St. Philip's Church; by whom Bibles, Prayer Books, and Tracts, are delivered on Monday and Friday, at 12 o'clock.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription, \$20.

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FOR THE GOSPEL MESSENGER.

SERMON FOR SEPTUAGESIMA SUNDAY.

[The following is said to be the last Sermon ever preached by our late beloved BISHOP. Its delivery was the cause of his relapse into a serious sickness, from which he appeared to be then recovering. Accustomed never to spare himself, the moment he felt a little better, to the astonishment of those who knew the nature of his sufferings, he appeared in the pulpit, perhaps not without a premonition that it was to be for the last time.]

MAT. XX. 1 & 8 —“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. So when evening was come, the Lord of the vineyard said unto his Steward, call the labourers, and give them their hire, beginning from the last unto the first.”

It is truly interesting, (and indeed it is cause for gratitude, not only to the human instruments, but to God from whom do come all good desires and thoughts,) to mark the pious care which the Church, well called the Christians' *school*, takes to instruct men in religious truth and duty; and not merely to *instruct* them, to inform the understanding, but to stir up the affections, and to move the will. The lessons and incitements of the Church are communicated through the ears, as in the Scriptures read, and the sermons, and the whole Liturgy; and through the eyes, as in the Sacraments, and other ordinances. The *Calendar* too is both instructive and moving. It tells us of the advent of *Him*, who was the desire of all nations, and of His eventful history past and to come. It makes us feel that “one thing is needful,” by associating *time* with the Gospel; for the Churchman begins the year, “looking unto Jesus,” the Sun of righteousness, and keeps *His* company when he is initiated a tender infant into the Church, as a member thereof—*when* He is honored by the wise men, the representatives of the Gentile world—*when* He goes about doing good by His miracles and teaching, and example—*when* He entered into the wilderness “to be alone with God,” and prepare for His passion; *when* He suffers on the cross, rises from the dead, counsels his Ministers, and finally ascends to glory. Each day of the Calendar has a *name*, referring to our Lord Jesus Christ. It is *His* advent: *His* apostles and martyrs; *His* manifestation; *His* presentation in the temple; *His* retirement and fasting; *His* death, burial, resurrection and ascension; and that Trinity, of which He is one; and these lessons of truth and duty, inculcated by *Him*, which we in this Church, through the year, commemorate.

Why is to-day called Septuagesima, that is, the seventieth, as next Lord's day is called Sexagesima or the sixtieth, and that next to it Quinquagesima or the fiftieth? They are about that number of days preceding Easter Sunday. How much depended for mankind on the event of that memorable Easter day. How natural; how useful, that we should be reminded of *it*! The season of Lent does so, and in like manner, the Sundays just named. Their titles would be unmeaning but in reference to their distance (not exactly enumerated, but expressed in round numbers) from the day on which our blessed Lord rose from the dead for our justification, that *we* might be pardoned, and raised to immortality and glory. As the very name, so the appointed Collect and Scriptures for Septuagesima Sunday do all directly or indirectly remind us of our Lord Jesus Christ, of what He hath done for us, and of what *we* ought to do as grateful servants. To open and enforce the various lessons set before us to-day, (which, after all, as I have said, may be reduced to these two, the goodness of the Redeemer, and the duties of His redeemed,) would be to write a volume, not a sermon. Your meditations, therefore, are more particularly invited to the Gospel for the day, to which it may be convenient to turn, in order to mark the comments now to be offered upon it.

Its *prime* object is to remonstrate with the Jews, objecting, most unreasonably as well as uncharitably, that the privileges of true religion were now to be presented more impressively, and made more conveniently accessible than they had hitherto been *to the Gentiles*. There *never* was a time, when true religion was the *exclusive* possession of the Jews. There always was a door open for proselytes who would come up to Jerusalem, and there be initiated as members of the Church of God. But *now*, the light was to be carried out to the remotest regions, and no longer to be as a beacon fire on the hill of Zion. It was to be henceforth not a stationary but a travelling light, like the sun passing from East to West. The *distinction* which belonged to the Jews was now to be done *away*, and the Gentiles were to have all spiritual advantages in common with them. It was to *this* that they objected and our Lord alluded, when he said, "Is it not lawful for Me to do what I will with my own," to make my light and my heat as diffusive as *I* please. "Is thine eye evil, because I am good,"—as if, Do you find fault with my charity to your Gentile brother? How can you be so inhuman! No. These, though *last* called, shall henceforth have all the opportunities and assistances for working out their salvation, which you who were *first* called have so long had.

Useful as was, and is the parable to the *Jews*, to remove their leading objection to the Gospel, and to persuade them to embrace the truth as it is in Jesus, it admits of a useful application to mankind in general, and to those who profess to be disciples of Christ, in particular. Important truths and necessary duties are here interestingly brought to our notice, and the understanding and the conscience usefully exerted. Let us briefly review the portion of Scripture before us. "The kingdom of heaven," that is, the *Church*, the society of believers (having its proper officers and its private members,) is like a man which *went out* early in the morning. "Early." "In the *beginning* was the word." Our Father in heaven looked to the spiritual wants of His children *as*

soon as they were created. So soon as sin had entered among them, the Church, the society of believers, was instituted to *separate* the godly from the profane—to be as an ark of salvation to those, and of invitation to these into which they too might enter and find peace and hope, and pass to the heavenly Ararat of safety and happiness. This “householder,” this body of the faithful may be understood as saying, by Christ the Head of the body, come unto Me, and I will give you rest. Come into my vineyard, and the hire shall be yours according to the amount and the time stipulated. The agreement was “a penny a day.” An *earthly* Canaan was set before the *first* believers, as the return for their fidelity. But this was indeed a *poor* advantage, a mere “penny,” in comparison with the *heavenly* Canaan which was to be their ultimate resting place and inheritance. No *temporal* Canaan is set before you, believers of the present day. *You walk by faith, not by sight.* “Blessed, yea, chiefly blessed, are they who have not seen, and yet have believed!”

By *successive* dispensations has “the kingdom of heaven,” the Church been presented to the attention of mankind; at first, early in the morning of the creation, in the days of the first family, when Abel and Seth decided, and Cain refused to come into this spiritual ark of God. *Again,* “about the third hour,” was the invitation repeated, *as in the days of Noah,* when they who rejected the offer of mercy were destroyed by a flood, and the believers, consisting solely of his family were miraculously preserved. “About the sixth and the ninth hour,” we are told, in the parable before us, that is, by *renewed* dispensations, were men counselled to look to their soul’s welfare. And here, there may be a reference to the age of the patriarchs, Abraham, Isaac, and Jacob, and the age of *Moses*, by whose instrumentality “the Church,” the people of God, were brought *out of Egypt* to the borders of the land of promise, where they were blessed with priests and prophets, and Urim and Thummin, and the highest spiritual advantages then to be had on the earth. The *eleventh* hour, when, for the last time, “the kingdom of heaven,” the Church, searched with unprecedented zeal for disciples, plainly refers to the days of the *Messiah*. Having sent forth patriarchs, and prophets, and priests, “*last of all,*” the Great Head of the Church sent forth His Son, with the kind invitation to mankind *at large*, “Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.” You have observed that with the *first* call “a penny” was offered. But now the promise is general, and calls for stronger *faith*. “Whatsoever is *right, that* shall ye receive.” To the inquiry, “Why stand ye here all the day idle,” the reply was, “Because no man hath hired us;” as if, we have not joined ourselves to the kingdom of heaven on the earth, to the Church, *because* we knew not of it, or merely *knew*, and had no opportunity to enter it. There are many (alas, they are the larger portion of the human race) who may truly make the same apology. *They* have not even heard of Christ. But such are not my present hearers. *You* live within the sound of the Gospel. *You* have heard, you hear often the invitation, come ye into the vineyard—generous wages will be given. To you comes (ah! how often) the *remonstrance*, when *I* call, *why* do ye refuse—why stand ye *idle*, utterly neglecting the work of your salvation? *Assuredly it shall be*

more tolerable in the day of judgment for Sodom and Gomorrha, than for those who turn away from a crucified Saviour, and do despite to the Spirit of grace. Better not to have known the way of righteousness, than after they have known it, not to enter, and to walk in it. Whatsoever is right in their case, a certain fearful *looking for* of judgment, or a bitter experience of the righteous condemnation of that judgment, *that* shall they inevitably receive. There is an *evening*. As the Church has had its morning, and is now in its noon day, so the *evening* will arrive, when there will be no longer occasion for a Church on the earth, for that earth will have perished. But the *separation* of God's people from the children of the devil will be *everlasting*. Heaven for those. Hell for *these*. Who here, and who *there*, will not be known till time shall be no longer—till the *close* of the day, of the kingdom of God on earth. The Lord of the vineyard, when even is come, will say to His Steward, His blessed Son, to whom the judgment is to be committed: call the laborers and give them their hire. Many will be condemned for *not* having accepted the Gospel invitation—for not having come into the vineyard—for refusing to be enrolled among the members of Christ's Church. But *will* all these who have outwardly connected themselves with the people of God be counted *worthy* of wages? Will there be none who honored God with their lips, and bowed their knees before Him, whose hearts were not right in His sight? Brethren, let us not separate what God hath joined together. We are called *both* to an outward and an inward profession of faith. With the heart man is to believe unto righteousness, and with the *mouth* confession is to be made unto salvation. We are to come into the vineyard, and *are to* labor there, as in the presence of our Master, zealously, and unto the end. We are to be not merely members, but *good* members of the Church of Christ, otherwise our portion will be with them who would not enter His service; yea, it shall be better for *them* than for us, for in that case we shall have added to the sin of disobedience—the sin of *hypocrisy*. Verily, *they* shall have their punishment, who to gain favor with men, or some other earthly advantage, *pretend* to be disciples of Christ.

But every one who has professed Christ, and constantly endeavored to lead the rest of his life *according* to that beginning, with a painful consciousness of his many omissions, deficiencies and transgressions, of his indispensable need of pardon and sanctification through Christ, rising again by repentance, *so often* as he falls by sin, and unceasingly seeking for grace to serve God more and more faithfully, every such consistent member of Christ, He will own as His, before angels and men, at the final day. Every one of them, "beginning from the last unto the first," shall *have* the hire pledged at their baptism—the inheritance of heaven, where they shall not need the other pledged baptismal benefits, viz: forgiveness and grace, for in heaven sin is not known, and sanctification is *perfected*.

The expression "beginning at *the last*," is remarkable. And so again in the preceding chapter, (see v. 30.) "Many that are first shall be last, and the last shall be first." The reference (as I have already remarked) is to the case of Jew and Gentile: reproof and warning to the *former*, and encouragement to the *latter*.

But here also we are reminded (of what we see every day,) that the most privileged, as to spiritual things, are not always the most profited, and therefore at the final day, the least privileged on the earth may be advanced before those who were the most so. They who have had the unspeakable advantage of Christian parents, whose prayers for them have been constant, even from their tenderest infancy—who have been given up to God by prayerful sponsors—who, through life, have had line upon line, and precept upon precept—and frequent opportunities of access to the “means of grace”—the instruction of godly parents and friends, and Sunday school teachers, and the Ministers of Christ—the example and influence of holy men and women constantly bearing upon them—the sacraments and ordinances near at hand—*such* persons, with spiritual advantages, compared with which nothing on earth is worthy to be named, may be not the better for *them*, or may be less advanced in the spiritual life than those who have had but few of these advantages, or in a less degree—yea, they who have been called to the knowledge and obedience of Christ, it may be in advanced life—at the eleventh hour (which was the last hour of the day, according to the Jewish computation of time,) *may be* better Christians, and of course be preferred at the judgment, and have a higher reward in the heavens, where “one star differeth from another star in glory,” than the man who had known the Scriptures from his youth, and was brought at the earliest hour into alliance with the kingdom of Christ on the earth. Let us remember (and the monition especially applies to the great majority, if not all here present,) that *improved* privileges alone will avail to our present peace and future happiness, and that for abused and neglected privileges we must give account. Many are *called* to Christ, but they only will be *chosen* to share His everlasting happiness, who *obey* the call. And it is not enough to *come* into His vineyard—we must *work* there whilst it is day. We have made a profession of His religion, but we must live up to it, as becometh the children of light. “Why call ye Me, Lord, Lord! (they are His own words,) and do not the things which I say?” “Every tree that bringeth not forth good fruit is hewn down and cast into the fire.”

Thus have I endeavored to amplify and enforce the instruction, and the motives of the Gospel for this day, Septuagesima, that is, the seventieth day—the *name* points to the day when “Christ, our Passover, was sacrificed for us.” It is a *thankful* remembrance of *Him* to which we are called. And what is true Christian thankfulness? He has told us: “If ye love Me, keep My commandments.” For *which* of His commandments in particular does the Gospel before us claim our special attention? “Come out from among them and be ye *separate*, saith the Lord.” Immediately after the *fall*, this command in its spirit was addressed to the human race, for then the Church, “the kingdom of heaven,” as the parable calls it, and men invited to be its subjects, was set up.

Constantly and more particularly, by successively marked dispensations in the time of Adam himself, of Noah, of Abraham, of Moses; (as our parable expresses it,) *early* in the morning, (or one o’clock as the Jews counted time,) at the third, the sixth, the ninth hour, were men reminded of their danger and the remedy, and not merely told, but mer-

cifully intreated to beware of *that*, to avail themselves of *this*—to become subjects of that kingdom, where is sure peace and a glorious reward. The *final* invitation—that of the eleventh hour—is from our Lord Jesus Christ and His Ministers. This is now before you. Have you *accepted* it? Are you *in* the vineyard, not by the charity of your parents and sponsors only, but by your own mouth and consent, in confirmation, and at the Lord's table? Are *you* a *conscientious* laborer in it? Do you endeavor to be more and more industrious, more and more acceptable to the Lord of the vineyard—more and more kind to your fellow labourers—more and more anxious, that all men should be partakers of your satisfaction and hope—and that you may obtain a full reward in that day when we all shall appear before the Steward? “The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.” Should we be saved from that death, and raised to this glory, not unto us, not unto us, O Lord, (for we are unprofitable servants,) but to Thee be the praise for ever and ever. *Amen.*

FOR THE GOSPEL MESSENGER.

ST. PHILIP'S AND ST. MICHAEL'S.

NO. II.

Just as we had concluded the first No. of these Sketches, the melancholy death of Mr. YOUNG, the Assistant Minister of St. Michael's was announced. By this dispensation of Providence, a good man has passed from time to eternity. “Like Enoch, he walked with God, and he *was* not, for God took him.” For many days his spirit hovered, as it were, between this world and the next;—at last, it winged its flight from the ark of God on earth, to the ark of God in heaven, where with cherubim and seraphim it will continually dwell for ever.

Mr. Young's loss will be severely felt by the Church and its friends. We are not to grieve, however, “as men without hope, for those who die in the Lord,” but we are to regard the death of a good man, rather as a *lesson* than a *sorrow*. In our imperfect judgment, he *should have died hereafter*; but God knows best, and it would be sinful in us to doubt the wisdom of the Divine will.

Writing, as we are at the present time, of St. Michael's Church, it is peculiarly interesting to record the fact, that Mr. Young seems to have been in an especial manner connected from earliest life with that venerable House of God, having been *baptized, confirmed, and ordained* in it, and after having been for upwards of five years, one of the Ministers at its holy altar, he was *buried* in its cemetery.

Mr. Young was born in the city of Charleston, 22d October 1803. He was baptized in St. Michael's Church in 1809, by Dr. Dehon, and confirmed by Bishop Bowen in 1819. He was ordained a Deacon in the same Church, March 11, 1827, and Priest at Sheldon Church, in Prince William's Parish, Beaufort district, March 15, 1829.

On receiving Deacon's Orders in 1827, Mr. Young was sent on a mission to Greenville, where he served the Church acceptably, promoting its interests in that vicinity. He subsequently officiated at Graham-

ville, and also at Sheldon Church, in Beaufort district. He received a call to St. John's Church, John's Island, to supply the place of a very popular predecessor, Dr. Taylor, the present Rector of Grace Church, in New-York. He continued the Rector of St. John's Church until he was invited to St. Michael's in 1847.

Mr. Young was an Alumnus of the General Theological Seminary, and was regarded as a sound Theologian, and a good scholar. He was a calm, dignified Preacher—his manner pleasing and persuasive: his action, though limited, graceful and easy. His sermon preached before the annual Convention of the Church, in February 1841, may be taken as a fair specimen of his abilities. It must have been so regarded by his friends of the Laity, and by his brethren of the Clergy, for a very flattering request was made by the leading members of the Convention to have it published, signed among others, by the late excellent Bishop of the Diocese. It was "on the duty of combining religious instruction with every system of education;" a very important subject, and although some portions of this discourse were deemed by many (as I understood at the time) as breathing something too much like a spirit of intolerance—too earnest a desire to see a school established for the sole purpose, that in its religious instruction should conform to the standards of faith and worship, as set up by "the Church," we confess we do not think it at all obnoxious to this charge, for what zeal he displays is not only becoming in him, in behalf of his own denomination, but is happily qualified by the following paragraph, which we extract from this much to be approved sermon.

"Shall it be said that this position we have assumed is one of hostility to other denominations of Christians? No! No! Far be such a feeling from our hearts. Our Master is *the Prince of Peace*: and if on one side of the Church's banner is written *Truth and Order*; on the other is inscribed *Harmony and Love*. While she invites all to 'walk about Zion, and go round about her: to tell the towers thereof, mark well her bulwarks, and consider her palaces,' she would concede to all the same liberty which she claims for herself, while they hold the fundamental truths of faith in the atoning sacrifice of Christ, and of sanctification by the Spirit."

To such a sentiment as this, every Christian heart, we presume, will readily say, *Amen*, and add to it, the fervent prayer, in the words of Mr. Young's own text, that thus, "All thy children shall be taught of the Lord."

Mr. Young being in bad health in the summer of 1849, the members of his congregation, and the Vestry, with a very praiseworthy interest and affection for their Minister, and a due appreciation of his value, insisted upon his trying change of air, by a trip to Europe, which they hoped and fondly looked forward to, by the goodness of God, to restore their beloved Pastor to health, and thereby enable him to lead the residue of his life to their eternal benefit, and the glory of the Church. He returned improved in health, and continued to discharge, with characteristic zeal and fidelity, the duties of his high calling, until the past autumn, when, after an illness of several weeks, life's labors all performed, life's duties done, serenely to his final rest he passed.

During Mr. Young's temporary absence from Charleston, in 1849,

his duties were performed in St. Michael' Church by the Rev. J. W. Miles. We proceed, therefore, to speak of that gentleman with all due respect.

Mr. Miles is a native of South-Carolina. After receiving a liberal academic education in the State, he prepared himself for the Ministry, and was ordained a Deacon.

In 1842, he was a Missionary of the Society for the Advancement of Christianity in South-Carolina, at Bradford Springs, in Sumter district, and subsequently under the direction of the Ecclesiastical authority, he officiated in the Churches in the upper part of St. John's Parish, Berkley, and in St. David's Church, Cheraw. In 1843, he offered himself as a Missionary to the Christians in Western Asia. His services were accepted; upon which, after being admitted to the order of Priests by Bishop Gadsden, August 4, 1844, he embarked with the prayers of the Church for the divine blessing upon his praiseworthy and disinterested labors in a field of service, new and interesting.

He remained in Asia about two years, returning home under the advice of his friends. His time has since been occupied in

“ Pouring the fresh instruction o'er the mind”

of the rising generation, and thereby keeping up, and replenishing his own ample store of academic lore.

Although the acquisition of classical learning is little esteemed by many in this utilitarian age, yet it is of the highest importance to one who is “ordained a Preacher, an Apostle, a teacher of the Gentiles in faith and verity.”

This is no place to enter into any defence of the classics, but as we hear so much now in their detraction, I cannot avoid saying, that they are of too considerable importance to be set aside, or lightly regarded in our school system of education.

A knowledge of the languages—of the Greek and Latin Poets—*what* they teach us, not only refines the mind, but enlarges the understanding, imparts the habit and the faculty of thinking deeply, and reasoning well and justly, and leads the mind, when under a right direction, to great attainments, even in religion. These are its advantages, and these advantages Mr. Miles possesses in an eminent degree, and he seems to know well how to improve them to be most useful in his ministerial duties. His mind is richly furnished with literature—he is well read in the ancient and several modern tongues, and gives proof in all the sermons we have heard from him, of a fine classical taste, founded upon the best models. He is copious, rich, but never a word too much; his expression never seduces the mind “by the splendor of a rhetorical flourish,” burthening it with words of show, and no meaning. His is a style, which, with its richness and fertility, its all embracing depth of philosophical verity, displayed in the purest propriety of diction, is certain to strike, to please and to elevate the classical scholar.

Having said thus much, in estimation of his capacity, as above the ordinary gift of God to man, if we were called upon “to give a reason for the faith that is in us,” as to his rich endowments, it would be enough to point to a discourse delivered before the graduating class of the College of Charleston, at the last commencement.

The design of Mr. Miles was to show that God in his benevolence to us men, distinguished us above all the other creatures of earth, by imparting to us the faculty of investigating the *grounds* of our duty to Him, and to our neighbor, and that the principles of our moral relations, like Truth, are from everlasting to everlasting, founded upon the immovable basis of supreme Reason.

"What to-day, and here, is man's duty to God," he says, "and is essential for the preservation and purity of the family and social relations, must have been so from the beginning of human nature, and will be always, and every where found to be so, while man is the subject of a changeless Deity, and is, by the laws of his being, a social creature."

Our moral relations are forcibly shown, not to be the result of arbitrary enactment, *mere will*, to be varied and changed: but they can *never vary nor change*, founded as they are upon that great law of right and of morals, which springs from the changeless rectitude of God's own nature, and is the offspring of His eternal wisdom and reason, whose views of good and evil, of right and wrong, of just and unjust, can never vary.

Under this view, we become the subjects of a law embracing all things in heaven and earth, a law perfect, because founded in absolute rectitude, justice and wisdom!

The associating in this way, the idea of duty, with the Deity Himself, is a conception, grand and encouraging in the highest degree: and with what eloquent grandeur it is conveyed to us by Mr. Miles, in the following impressive peroration! I feel I should be wanting in good taste and judgment, and as if I should be neglecting a religious duty, if I failed to quote it for the benefit of those of my readers, who may not yet have met with it.

"Magnificent conception! Sure and eternal ground of unwavering confidence in our Paternal Sovereign! He holds our everlasting destinies in His Omnipotent hand, but He weighs them with equity, and determines them by law,—not the arbitrary enactment of His irresistible will, but the reasonable offspring of sovereign justice. And Justice herself, the most majestic of Jehovah's attributes, is nothing less than goodness, conformed to wisdom. Her essence is the reason of God; her dominion hath no limit but the empire of the universe; the Angels reverently adore her awful majesty; and man, in his feeble capacity and degree, reflects her image, and strives to ennoble his authority by the impress of her form; the wicked tremble at the lightning of her eye; the oppressed take refuge beneath the shadow of her august sceptre; distributing to each created thing its righteous portion, with Wisdom for her counsellor, and with Love and Mercy as her sisters and assessors, she guides in her appointed spheres all orders of the universe, choring in eternal harmony around the throne of God!"

We have stated that the first Episcopal Church in South-Carolina was built in Charleston, on the site of the present St. Michael's Church, and was called "St. Philip's." It was commenced in 1681. I cannot exactly ascertain why the name of *St. Philip's* was originally selected. In some brief notices of the Protestant Episcopal Church, taken by our late revered Bishop Gadsden, preliminary to his admirable and very valuable essay on "the life of the Right Reverend Dr. Dehon," it is

stated, that as the congregation must have been small and not wealthy, it may have been thought suitable to name their Church after a Deacon, rather than any superior character; or the name may have reference to the fact, that it was Philip who preached the Gospel and baptized the pious stranger in a foreign land. We can form no conjecture respecting the choice, if it was Philip, the Apostle, and not the Deacon, in memory of whom the name was selected.

From the same work, by Bishop Gadsden, we learn that the Rev. Samuel Marshall, who we stated was the second Minister appointed to the first St. Philip's Church in 1696, was a learned and worthy man, who left a considerable benefice in England, to come to the Province of South-Carolina. Under his Ministry, his flock in Charleston increased from 50 to nearly 700, and a new edifice for Christian worship was projected, (this was St. Philip's in Church-street,) although not commenced for a few years subsequent, as I have already said, and will show more fully hereafter. A new brick parsonage was built, and the General Assembly settled on Mr. Marshall and his successors £150 per annum, two negroes, and a small stock of cattle: and a farm of seventeen acres was also generously given to the Church by Mrs. Afra Coming.

By a reference to our first number, it will be seen that the General Assembly resolved in 1751, that the present edifice, known as St. Michael's Church, should be erected on its ancient site, corner of Broad and Meeting-streets.

In Timothy's Gazette, February 22, 1752, we read that "the Commissioners for building the Church of St. Michael, Charleston, having waited on his Excellency the Governor, to desire that he would be pleased to lay the first stone; on Monday last, (February 20,) his Excellency, Governor James Glen, attended by several of the members of His Majesty's honorable Council, and of the Assembly of this province, with the Commissioners and other gentlemen, was pleased to proceed to the spot, and lay the same accordingly, and thereon a sum of money; a stone was then laid by each of the gentlemen that attended his Excellency, followed by the loud acclamations of a numerous concourse of people that had assembled to see the ceremony: after which, the company proceeded to Mr. Gordon's, where a handsome entertainment was provided by the Commissioners. Dinner over, his Majesty's health was drunk, followed by a discharge of the cannon at Granville's bastion, and the day was concluded with peculiar pleasure and satisfaction. This Church will be built on the plan of one of Mr. Gibson's designs, and it is thought will exhibit a fine piece of architecture when completed. The steeple being designed much larger than that of St. Philip's, will have a fine set of bells."

Again, in the same Gazette, (Timothy's) July 19, 1760, it is stated, "that St. Michael's Church being now almost finished, we hear that a subscription is set on foot for purchasing a set of bells for its steeple, the cost of which will be about £400 or £500 sterling."

These bells were procured, and were first used 22d September 1764.

When the *new* Church, on the *old* site was first opened, Feb. 1, 1761, a sermon was preached on the occasion in St. Michael's, by the Rev. Robert Cooper, the *first* officiating Rector in the *new edifice*. He took his text from the 58th chapter of Isaiah, 12th verse. "And they that

shall be of thee, shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

Towards the construction of "St. Michael's," the General Assembly granted £31,656 15s. 10d. The pews sold for £21,877. Putting these two amounts together, the first cost of the building would appear to have been £53,533 15s. 10d. currency.

To show the rapid increase of the Church in South-Carolina from this period, and the special manner in which God seemed to bless it, it is only necessary to quote the words of a learned divine, in reporting the condition of the Church a few years later, to the Society for Propagating the Gospel in Foreign Parts. "I cannot at present," he says, "recollect an example, in any age or country, wherein so great a proportion of proselytes has been made to any religion in so short a time as has been made to the Church of England." This he writes of Connecticut, but then he goes on to add, "The Society has but one Missionary in South-Carolina, as the Church there has become able to stand upon its own legs, and to support itself."

(To be Continued.)

FOR THE GOSPEL MESSENGER.

— DIOCESAN CONVENTION OF KENTUCKY.

We have just received (Nov. 19) the Journal of the Convention of Kentucky, held on the 1st and 2d of July, 4½ months since. But thirteen Clergymen attended the Convention (held at Shelby College,) out of thirty-one canonically connected with the Diocese. Of these thirty-one, eight, a very large proportion, say one-fourth, have no cure of souls.

We are pleased to see that Shelby College, a Church Institution, appears to be, though slowly, struggling out of its difficulties, and likely to survive.

Bishop Smith, in the twentieth year of his Episcopate, sums up in his address the difficulties encountered in establishing the Church in Kentucky, and the progress made. In summing up the principles on which he has endeavored to govern his Diocese, he says (p. 15) "1st. The Cardinal maxim of these and dominant over all, is the faithful and harmonious exhibition of the Gospel in the Church." * * *

"2nd. The nearness of equality between the Bishop and his Presbyters." We do not fully understand this. There can be no equality in *imparity*. The Bishop has certain powers and duties which the Presbyter has not and cannot have. The following is more intelligible, and that in which we heartily pray, that he may be successful. "There is no project for the few remaining years of my Episcopate nearer my heart, than the introduction amongst us of that germ of the Cathedral system, which made the Bishop and a small select family of Presbyters, his counsellors and advisers, the central heart of the Diocese for educational and missionary purposes—for at least that part of the system of education, which is directed to the training of young men for the ministry."

We have, for many years, thought that there was no greater want for the Church in America than this. Let the Bishop have a large Church, with free seats, in the principal city of his Diocese. Let him have three or more Presbyters, one at least of them among the oldest and wisest in his Diocese. Let the candidates for Holy Orders be required to spend at least the third year of their preparation here, or if Dr. Atkinson's new canons prevail, let them be ordained at the end of one year's study, and officiate only in the lower duties of the Ministry—let them be put under the instruction of these Presbyters, supervised by the Bishop, and gain at once knowledge and experience, which are widely different things; and we should have by and bye a body of more efficient Clergy, thoroughly practical, and prepared for every good work, than any branch of the Church in modern times has ever seen. But, for this purpose, we must have either Clergymen who can and will work without salaries, or the Laity must give us large endowments. The former may answer as a temporary expedient; the latter will come in good time, when the effort is once earnestly made."

The Bishop says: "3d. The absolute independence of Rectors within the bounds of their own Parishes." We do not understand this. The Bishop can hardly mean what his words imply. Would he, ought he, can he allow an *absolute independence* of himself? From the words which follow, we suppose he must mean, that he would use no *vexatious* or *unnecessary interference* with his Clergy. But if this be his meaning, the looseness of style is extraordinary.

"4th. The raising up an indigenous Clergy," by Shelby College, &c. "5th. To attempt to build up feeble Parishes, rather by means of Schools, than Missionary funds."

He reports in twenty years, 16 new Churches, erected by as many Parishes; 1,332 Confirmations at 204 times. The number of Communicants increased from 200 to 1000, and the Clergy from 6 to 30, besides the Bishop—\$14,000 collected for Theological education, and a very valuable library; a College established, though yet feeble—300 young ladies in various institutions, under Church influence; several beautiful Churches, with fine bells and organs, and an Orphan Asylum, containing 40 or 50 inmates.

We are particularly pleased to see the announcement of this last, about which we were before uninformed. A Church which perseveres in educational and benevolent efforts, like the above, judiciously directed, must, under the blessing of God, ultimately prosper.

There is one painful subject on which the Bishop touches lightly, the deficiency in the contributions to his support, which seem to have amounted only to the pitiful sum of \$250 to \$600 per annum. We trust the Church in Kentucky will soon wipe off this stain upon, not her *liberality*, but her sense of justice.

FOR THE GOSPEL MESSENGER.

DIOCESE OF TENNESSEE.

The corner-stone of ST. ANDREW'S CHURCH, at the mouth of Tillico, Monroe county, was laid on Tuesday, the 9th of November, by the Rev. Thomas W. Humes, in the absence of the Bishop of the Diocese.

The address was delivered by the Rev. J. L. Gay, the Missionary in charge of the United Stations, *mouth of Tillico* and *Loudon*. A large and respectable procession moved from a neighboring house to the site of the Church, where the service set forth by the Bishop, was used. The following is a list of the articles deposited in the corner stone, to-wit:—

1. The Holy Bible.
2. The Book of Common Prayer.
3. The Journal of the last General Convention of the Protestant Episcopal Church in the United States, with the Constitution and Canons of said Church: also, Journals of the Annual Conventions of the Diocese of Tennessee, for 1850 and 1852.
4. The Spirit of Missions for October 1852.
5. Bishop Delancey's Charge on Religious Training.
6. The Principle of Succession in the Ministry: a Sermon, by the Rev. John Thomas Wheat, D. D.
7. Proceedings of the first annual meeting of the Protestant Episcopal Historical Society.
8. The Rev. Mr. Humes's Address, delivered at the Semi-centennial Anniversary of the settlement of the town of Knoxville.
9. A late Report of the Tennessee Institution for the *deaf and dumb*.
10. The printed announcement of the laying of this corner-stone, and the form of prayer used on the occasion.
11. Late numbers of *the Churchman*, *the Christian Witness*, *the Calendar*, *the Banner of the Cross*, *the Charleston Gospel Messenger*, and *the Evangelical Catholic*, (religious papers) and of *the Knoxville Register*, *the Athens Post*, and *the Loudon Free Press*, (secular papers,) containing news of the day and neighborhood.
12. A paper containing the names of the President of the United States, the Governor of the State of Tennessee, the Bishop of the Diocese, the Missionary in charge of the Station, the chief contributors to the building of this Church, together with those of the architect, mason and carpenter.

This edifice is being built after a most beautiful design, by Richard Upjohn, Esq. The materials used are brick, marble and oak. Owing to the large quantity of iron in the clay, the brick, when burnt, was found to be of a very dark rich color, something like an iron-gray or blueish-brown. With this, for the body of the walls, is combined a very beautiful marble, of a dusky white, for dressings, viz: For the base-course, the sills, the coves, the caps of the buttresses, the offsets of the bell-turret and the chimney tops. The internal finish will be just what might be expected from Mr. Upjohn's designs, with oak for the whole interior and the furniture, and with enamelled glass of a sober tint and modest borderings for the windows.

The parts and interior dimensions of this Church are, south porch, 9 × 9; nave, 54 × 21; chancel, 21 × 14; robing room, 10 × 9; and an organ recess of 10 × 4, under an arch in the North East corner of the nave. Other features of this pretty rural Church will be a bell turret over the western gable, three honest chimneys rising from the nave walls, and an angle of the robing-room, surmounted with appropriate tops and marble caps; and last of all, ventilators, of good design, upon

the roof. These are the chief features of this beautiful country Church.

It is built in accordance with the wishes of the late John McGhee and Andrew Humes, Esq's. It is estimated to hold about two hundred persons, and its whole cost, when completed and furnished, will be about \$3,200. How such a Church can be built so cheaply, will be understood when brick can be made and laid here for \$7 per thousand, oak lumber obtained at the same rate as pine, and marble for 50 cents a foot. It is expected that this edifice will be finished and ready for use during the ensuing winter.

In connection with the above, which is fully provided for, the Missionary in charge is also engaged in building *another Church*, after designs by the same architect at *Loudon*, fourteen miles to the westward. The corner-stone of this latter, named *GRACE CHURCH*, was laid by the Bishop of the Diocese on the 5th of July last. For this enterprise, begun in humble faith and hope, but with no means, about half enough has been collected to finish it. And he takes this occasion to say to numerous brethren who have generously promised him assistance, that it is now wanted. From \$600 to \$800 more will be wanted beyond what is now in hand or can be raised here. This is a most important point, an interesting and numerous population are settling here, and no place of worship, of any sort, in a circuit of several miles. If there is any where in our country a more promising field for missionary outlay and labor, he knows not where it is. *

NEW PUBLICATIONS.

The Motto of Jubilee College, Jehovah Jireh, God will Provide. "Crescens Eundo." October 1, 1852. No. 7.—We have only incidentally noticed this publication before, but the recent death of the Senior Bishop, (the Rt. Rev. Philander Chase, D. D.,) of the Protestant Episcopal Church in the United States, has drawn our attention more particularly to it—as it contains some important and interesting particulars respecting this right reverend Father of the Church of God—of which he was a remarkable, as well as laborious Minister. We have deemed it proper to make several extracts from it—delineating, as they do, to the discerning mind of all true Churchmen—the character of the deceased, without a more elaborate and circumstantial account of his ministry.

Death of Bishop Chase.—Whilst this number of the Motto was passing through the press, its author was called to his rest in death; an event to which he has long looked with joyful satisfaction, as a release from the toils and trials of this life.

He was thrown from his carriage on the 14th September, near his residence upon the Hill; the injuries he received did not seem of themselves sufficient to produce death, and for some days hopes were entertained of his recovery, but the providence of God ruled otherwise; he died calmly, without a struggle and scarcely a sigh, on the 20th.

From the first, notwithstanding the hopes of his family and friends he expressed no expectation of recovery; he frequently gave utterance to the joy he felt in the anticipation of soon being released from the burden of the flesh and called to rest in paradise. His confidence in

the mercy of God as vouchsafed in Christ was almost unbounded; his faith in the atonement of Christ firm and unwavering.—through Christ and Him alone he looked for pardon and acceptance.

On the second evening before his death, the writer was called to his bed-side, and after a declaration of his entire resignation to the will of God, and of his faith in Christ, the Bishop requested that a portion of the Psalms appropriate to his condition should be read, and the usual prayers for the sick offered; in all of which he joined, and evidently received much consolation.

The following extracts are made by permission, from the Sermon preached at his funeral by the Rev. E. B. Kellogg.

“A saint whose walk has long been among us, who is known by you all, has received this final proof of his heavenly Father's affection, and gone to his joyous rest. Called upon as I have been, unexpectedly and suddenly to speak to you, and with little time for special preparation, it will not be expected that I should do justice to the character and labors of our Rt. Rev. father. I have only time to glance at general outlines, while others will be found abundantly to sketch for you the fuller lineaments, with all their engaging details. They will tell you especially of his labors in these regions of the West, in which we all have a more especial interest. They will tell you how in the prime of his manhood, he left the endearments of a parish in one of our eastern cities, a parish rich in worldly comforts, rich in refinement, rich in the society of friends which his own deservings had clustered round him, to take up his abode for life in the then howling wilderness of this, that he might gather together the few dispersed sheep of Christ of his own name, which were scattered abroad. They will tell you how for more than thirty years he has for the most part “gone the warfare at his own charges,” spending and being spent for the good of others. They will tell you of his weary wanderings; of his perils by land and flood, of his broken limbs, and days of pain, and of his continued rejoicing in God in the midst of them all.

They will tell you that he is the father of two literary and theological institutions, which have already been a blessing to many, and by the singular sagacity of their founder, bid fair to yield a still richer blessing to untold generations; that for the purpose of establishing these as living and durable monuments, he crossed the ocean twice, and twice went through the length and breadth of his own country to solicit the aid of those who were able and willing to give. The opposition he met with from men, and the disheartening obstacles he had to encounter, his own faithful “Reminiscences” so faithfully declare. A man of less nerve, or rather we should say, a Christian of less confidence in his God, would have sunk under these trials, and abandoned the whole attempt ere it had been fairly commenced. Not so with our venerable father: *Jehovah Jireh!* “God will provide,” was with him, not a speculative but a practical principle. It was a helping power which never failed to sustain his spirit when days were dark and friends were few. Nay, when pecuniary liabilities incurred in carrying on the great and good works he had begun—when these thickened round him, so that he knew not which way on this wide earth to turn for relief, how sin-

cerely, how confidently would he cry in the midst of all his discouragements—"Jehovah Jireh,"—and God *did* provide—(as you who are familiar with his struggles will bear me witness)—*often* provided too, in a way so marked, and so timely, that none but an infidel eye could fail to see in it the hand of the all-bountiful Providence.

Twice he has made as it were an inventory of all his property, and given it all away for the promotion of religion and learning. Who shall we be able to say has done the like, on this side the Atlantic, or beyond it? Brethren, I must simply and candidly confess to you, I know not of any. And yet, how wonderfully has he ever been provided with "all things needful for the body;" how strangely often, (strange at least to the age in which we live,) have been fulfilled to him the words of our Saviour, "Give and it shall be given to you again, good measure shaken together, pressed down and running over." He believed in this declaration—he believed it in his heart; and when the aged Bishop of Durham seriously pressed him with the scriptural charge, that he had failed to "provide for his own household"—that he had given up *all*, how characteristic was the reply of our believing father: "I have made a better provision for my family, my lord, than you for yours; you are depending upon the Bank of England for your support,—I am depending upon the Providence of Almighty God. Which has the best security, you or I?" Here was faith—not merely in word, but in deed, and in truth. The same is seen like a golden tissue running through all his sacrifices for the good of his fellow men. Posterity will not easily forget him. Many who have borne the name of Bishop in our land have done well, serving faithfully and acceptably in their generation, but when time has performed for these its customary office of blotting their good deeds from the memories of men, the name of PHILANDER CHASE, connected as it is with the substantial monuments he leaves behind, and the singular spirit with which, under God, these monuments were erected, this name will still survive, venerated and embalmed in a thousand grateful hearts.

But what if it shall be thought by some, that our spiritual father was not always sufficiently humble towards his fellow men? We would plead for nothing deficient. But are we to make no allowance for circumstances? Had he not a thorough knowledge of the human heart; and did he not often, nay, we may almost say *constantly* meet with opposition in his good work from some source or other? And who does not know that the oak naturally grows sturdy and roots itself more firmly in proportion to the violence and frequency of the storms that sweep over it? So it is with man;—but you who know him best, will bear me witness that he was ever humble towards his God, singularly so, even as the weaned child upon the mother's breast. In *His* presence he felt as a sinful being should, and so constant was his communion with Him, that his full heart was breaking out through the live-long day in spontaneous gushes of thanks and praise.

Another peculiarity in our departed father is deserving of notice. Whether it was he had had so long experience of God's mercies that he could not doubt, or whether it arose from that singular faith which at all times characterized him, I know not, but certain it is, that few indeed are to be met with, who can look upon their final acceptance as

he did. He spoke of it as if his possession of heaven was an event already determined. Something with which doubt or fear had nothing to do. Such was his language to me a few months since, when I took the liberty of a direct question, as to the *confidence of his hope*. He appeared, as I thought, somewhat surprised that I could suppose it possible that he was ever troubled in this respect, as most men certainly are. And so, when the fatal accident happened which brought him to his end, his first words were on the recovery of his consciousness:—"You may now order my coffin—I am glad of it."

Through his short illness he abounded in expressions of joy and thanksgiving, that the heavenly glories which he had so long sought and prayed for, were so near. A little more and they finally came within his perfect grasp. His work was done, and well done. For him, pains, and cares, and labors were forever ended, and so, without a struggle or a sigh, he "fell asleep in Jesus, and woke to the enjoyment of all those good things which God hath prepared for them that love Him." "Precious in the sight of the Lord is the death of His saints."

It was not the wish of the deceased that any should mourn for him at his death, or that his funeral should be attended with pomp; but *one* thing I learn, he earnestly desired, that those who should be present at his burial might receive some spiritual good. This, too, should be more the object of your speaker than to pronounce a eulogy upon the dead. But, brethren, how are we to receive this profit, except we will honestly lay to our memories and our heart as things to be imitated and practised by us, those Christian traits of which we have spoken. Let me call upon you then, to regard yourselves as he did, more in the light of God's stewards, who must give a more solemn account than ever you yet have done. Do not regard all He has given you as your own, but give away a part for the promotion of His kingdom, and the salvation of souls. If you have but little give freely of that little. The widow's mite was doubly blessed, because it was the ungrudged offering of the heart. I fear if you were to give but a *tithe* of what he gave in proportion to the ability with which God has blessed you, you would feel all but beggared. But elevate your views—look at his years of unrequited toil—look at the freedom with which he gave, because his heavenly Pay-Master was always in his sight. Count the worthy young men he has educated, the churches he has erected even, as he characteristically expressed it, "with his broken ribs." See how widely he stretched his paternal arms to embrace as many as possible, that he might do them good. Was he ever the poorer for it? Did the "barrel of meal ever waste, or the cruise of oil fail," because he shared his heavenly Father's gifts with the needy? In vain will Christians pray—"Thy kingdom come," unless they more generally cease to regard themselves and their possessions as *exclusively* their own, and drink more deeply into that self-sacrificing spirit which distinguished him. It was said of the generous Attalus when dead, "He transported his treasures before him by his charities—he has gone hither to enjoy them." And do you think our good Bishop looks back with a grudging eye, in the midst of his heavenly treasures, to the gold which covetous souls (had they given it) would have felt was lavished in vain? Must not the comparatively little which he was able

to do, but actually did, add unutterable sweetness to his reminiscences of earth? Yea, rather, will not the blessing of Christ follow him for this, even forever and ever, saying—"Inasmuch as ye did it to one of these little ones, ye did it unto Me?" "Go thou and do likewise," and thus find thy reward.

Shall I not urge you also to cultivate daily, as he did, a living, a strong, an operative faith in the promises of God. Not that feeble principle professed by thousands but which leaves the life unchanged: which lives only upon the lip, which has no power to realize invisible things, to make eternal truths undoubted realities, which even doubts while it pronounces the name of faith. I mean that assured conviction which led our departed father so often to affirm: "I know it is so, because God hath promised it."

This was the secret which lifted him up, which sustained him, which carried him forward in all his difficulties, in all his labors of love, even unto the end.

Like Abraham, he truly believed in God, and it is now accounted unto him for righteousness. He is no respecter of persons. What faith did for him it can do for us all. To this mighty principle too, (and we may seek for it, as for a pearl above all price,) must doubtless be referred that fulness of heart out of which he spoke so often of the Lord's mercies towards him. Also, that near communion with Him in which he seemed constantly to live, as if surrounded with a heavenly atmosphere in which he moved and had his being;—also that assured, delightful persuasion of final acceptance, which was an anchor to his soul, both sure and steadfast."

O brethren let us endeavor, let us labor, let us pray to believe as he did, and then when our end here shall come, it shall be no empty boast, when it be said of us in the simple, but touching language of the text: "Precious in the sight of the Lord is the death of His saints."—*Amen.*

Jubilee College.—This institution now mourns an irreparable loss in the death of its noble and singularly devoted founder. To it, and to its welfare Bishop Chase has, for a period of years, most unreservedly devoted himself and substance. In all instances the College and its interests have commanded his energies, and his means—regarding it from the first as a sacred work entrusted to his stewardship by his Lord and Master; he has allowed no selfish considerations to impede its progress. All who knew him, well understood how near his heart lay its interests; it was the burden of his thoughts and prayers, and the theme upon which he delighted to dwell in conversation; though wearied with labor and borne down with infirmities incident to his years, yet his spirit always rose in the prospect of being useful to the College and its great interests,—and emphatically may it be said that, with Bishop Chase, Jubilee College was a "work of love;" in it he *knew no fatigue—he knew no rest.* In all of its arrangements are indications of his provident and far-seeing mind, and the impress of his toils and labors; and for years to come, when all who have here known him shall have passed away, even strangers to his name will recognize it as the work of no ordinary man, and the result of no ordinary sacrifices.

Of the real self-sacrificing character of the labors of Bishop Chase, in founding and building up Jubilee College, few will ever know; his

own family and those who have been with him in adversity as well as prosperity—in obloquy as well as commendation—in private as well as public—alone know what he has suffered, and what he has done. In all his labors he has received the most hearty and unreserved support of his family, and especially in an eminent degree of her who has been the sharer of his joys and his sorrows.

To the benefactors of Jubilee College he was ever grateful, and earnestly and constantly did he pray that their precious gifts might be returned four-fold into their own bosoms. And while during life he expended all donations with the most scrupulous fidelity; in his will and by the charter, he has availed himself of every security for the perpetuity of this, so noble a charity. S. C.

By the Charter, the Presidency of the College now devolves upon the Rt. Rev. Henry J. Whitehouse, D. D., Bishop of the Diocese.

Bishop Whitehouse has written to a friend, informing him, that "the manner in which the debt to the late Bishop, by his will has been arranged, has been the salvation of Jubilee College.

The following appointments were made by Bishop Chase in his will, as he was empowered so to do by the Charter.

Vice-President.—Rev. Samuel Chase, D. D.

Trustees.—Revs. Charles Dresser, E. B. Kellogg, S. Chase, Philander Chase. Messrs. John Pennington, Henry I. Chase, William Wilkinson.

Steward of the College.—Mr. Henry I. Chase.

The Executors of the Will, so far as relates to the College, are:—Rev. Dudley Chase, Rev. J. T. Worthington, and Hon. Judge Treat.

Here follows a list of monies subscribed for the redemption of the College lands, amounting to more than \$2,800.

Themes for the Poet—a Poem, delivered before the House of Convocation of Trinity College, in Christ Church, Hartford, July 28, 1852. By the Rev. Clement M. Butler, D. D., Rector of Trinity Church, Washington, and Chaplain of the Senate of the United States. Published by the House of Convocation.—We can understand well enough how a production like this should amuse the under graduates of Trinity College; how something of fun and laughter should have been stirred at its recital, how the author should

"Address the carpet with poetic rage,
Wonder in horror, and look round to see,
If giggling girls are making fun of me."

But we really cannot understand, on what principle, the venerable "House of Convocation," learned professors and grey-headed graduates, and grave doctors should have been so mystified as to call for its *publication*. We thought better and do think better of this cherished seat of learning. For though the poem contains some good lines, though it occasionally rises into something which indicates a true poetic vein, were it rightly worked, though the closing tribute to the character and death of CLAY is handsome, yet the author has rightly characterized it at the beginning,—

"Here once again I stand,
With a *poor poem* blushing in my hand."

(Was it the *author* blushing or the *poem*? Grammar requires the former meaning, *good sense*, the latter.) The whole-piece is so rambling and disconnected, so abrupt in its transitions, so regardless of the laws of rhythm, descends so often (when we had thought it about to rise in some lofty strain) to mere conversationalisms, almost to slang, that we fear it will add nothing to the reputation of the author for scholarship. What can be thought for instance of such lines as these:—

“ Oh, ‘good time coming’—already come *in song*—
Don’t tarry longer! *pray, do come along!*”

Or these:—

“ Why here are hearts—start not!—no names I tell—
In which the whole unwrit Petrarch volumes dwell.”

To say nothing of the obscurity of the sense, who can read the last line aloud without dislocating his under-jaw?

But not to appear unjust by too short and disconnected extracts, let us take a longer passage, in which there is some just satire, would it were not slip-shod!

“ How fatally her slender arrow flies,
Through fashion’s big and little butterflies!
She goes to Newport and impales a few—
The game is plenty, but ’t is worthless too!
Then at a Fourier’s Paradise she stops,
And sees Professor *Transcend*—emptying slops!
And Mrs. Sky-fly, whose “poem on the soul,
Considered as a deep world holding hole,”
Lies on the table to be finished, when
She shall have fed the piggy and the hen.
Loud laughs the muse, but lets no arrow fly,
The folly has not life enough to die.
Then to the spirit rappers does she go
To ask old kings and bards—“How do you do”?
To hear great Milton wretched rhyme indite,
And modest Washington poor bombast write.
Oh, wondrous *Media*! I do not believe
These summoned spirits rap, as you conceive;
For as you make them such consummate fools,
If they could rap, I’m sure *they’d rap your skulls!*
Then peeps the muse within the palace high
Where pills are ground, to purge humanity
Of all disease and sin. No need for her
The shafts of satire from their rest to stir:
Their puffs *are* satires, subtle and refined,
Grinning in glee at credulous mankind.”

It may be said, that we should not criticize too severely a production thrown off in haste, amidst grave professional duties. And no doubt this is the secret of its faults. For Dr. Butler’s efforts in the pulpit have won him the reputation of *eloquence*—an eloquence, perhaps not of the highest kind, but still indicating considerable power and mental cultivation. But if there was no time to revise the Poem before its *delivery*, there certainly might have been time enough before printing it. The *prematur in nonum annum* would not have hurt it, or if this be too long, for *annum* read *mengem*. We think too well of Dr. Butler’s own taste, to believe that he would have published it as it now reads, after it had lain nine months in his drawer. If Dr. B. would win the

reputation of a poet, if he would show himself worthy of undertaking to point out suitable themes for poets, as he has here assayed to do, let him go back to the old fashioned *labor limæ*, albeit as he says,—

“This is the age, as every school-boy knows,
When genius *steams* along in thundering prose.”

Church Almanac for 1853.—We have received this highly useful publication, from the office of the Protestant Episcopal Tract Society, Church Depository, No. 20, John-street, New-York. It contains a list of the Clergy of the Protestant Episcopal Church, and much important information relating to the same. We deem it a useful auxiliary to all Churchmen, but particularly in country parishes. We will be ready to supply our customers; any orders sent us will be executed promptly. It can be sent by mail at a reasonable cost. For sale at Miller's, No. 3 State-street.

SELECTIONS.

SPIRITUALITY OF THE CHURCH—OR A POPULAR OBJECTION ANSWERED.

It is thought by many that the system of the Church is a mere formalism, that we substitute rites and ceremonies for inward grace, that we rely upon them, and think, when we have recourse to them, that nothing more is required. To be baptized, to be confirmed, to commune, to attend Service, to observe Fast-days and Saint's-days—this, it is supposed, we regard as the sum of religion. Were these our views, it would be almost idle to assail them; for what could be more absurd than such teachings? Errors so transparent, so obvious, could hardly be mistaken for truth.

But these are not our views, nor are they even a tolerable caricature of them, as we shall presently see. It answers a purpose to make such statements. Many take such representations for fact, and are thereby prejudiced, when otherwise they would admit and cling to the beauty, depth, spirituality, and practicalness of Church-teaching and order, were they once suffered to behold the Church as she really is, and more especially, were they to drink from her pure and deep fountains.

Placing then, on the one hand, the sketch of what we believe and do, which has just been given, let us place, on the other, a sketch of what we really hold, that our readers may have the means of viewing both in contrast.

It is our firm belief that “without holiness no man shall see the Lord.” The very essence of this holiness we maintain to be “*the mind of Christ formed in us.*” We regard the formation of the Christ-like mind as a growth, a *daily* renewal of our sinful nature through the inhabiting of Father, Son, and Holy Spirit, while we ourselves, watchfully, earnestly, strenuously co-operate with them. We believe, moreover, that our outward life must not only correspond to our inward, but so express and embody it, that our lives shall be “fruits of the spirit,” manifesting in their course true faith and love towards God and man; or, if we be allowed to vary the illustration, webs woven of words and deeds of which the very substance is holiness. We regard

the Christian as but a stranger and pilgrim here, so endeavoring to "pass through things temporal, that he finally lose not the things eternal;" as "casting away the works of darkness, and putting on the armour of light, now in the time of this mortal life that in the last day he may rise to the life immortal; in short, as living to purify himself from sin, and prepare himself for the presence of God, by a holy obedience flowing from divine grace, which works to change, and changes to transform our whole nature. Our prayer is, in the beautiful and solemn words of the Church, words clear and impressive as they are beautiful: "Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through our Lord Jesus Christ."

Such is the teaching of our Church, and the sum of it is this:—

First, we must be regenerate, and made children of God through adoption and grace; in other words, we must receive God's Spirit, the reception of which into the soul, as leaven into a mass of meal, we call regeneration. Second, we must be daily renewed, that is, freed from sin, and created anew in Christ, by the *daily* working of this same spirit in leavening our natures, and subjecting them to its own laws; and Third, our lives must be an embodying of what we are thus inwardly made, that as by the "holy inspiration" of God, we are enabled to "think those things that are good," so by this "merciful guiding we may perform the same."

Is this to substitute rites and ceremonies for inward grace? Is this to rely upon them apart from God's grace, and imagine, when we have recourse to them, that no more is required? Is this to regard Baptism, Confirmation, Holy Communion, Fast-days and Saints'-days, as the whole of religion? What are such assertions but distortions and misrepresentations of what the Church firmly believes and constantly teaches? They may indeed serve a present purpose, and prejudice generous and well-meaning minds against the Church, but they cannot serve this purpose long. The truth must prevail. It will flash forth in its heavenly brightness and power. It *will* make its way into and light up the hearts and intellects of men.

If there be any of our readers who belong not to our own Church, they can now see what we really hold, and how different it is from what we are so often represented as holding. And if they have entertained objections on this ground, their candour and good sense will discover that so far such objections are groundless. The religion of the Church is deeply spiritual, and flows forth from within, as it were molten gold, into the Christian's words and deeds as into moulds.

But is not great stress laid upon Sacraments, on the Sunday service, on the keeping of Fast days and Saints'-days, on daily public prayer? Doubtless, Sacraments are of Christ's own institution? Has He made any thing without bestowing upon it efficacy? Behold nature in her golden round, and on what has He laid His hand without marking it with His wisdom, and bestowing upon it some gift? Has He not pointed to the water-and-spirit birth? Has He not said, "my flesh is meat indeed, and my blood is drink indeed?"

Divine service has its peculiar blessing. Has not Christ said, "where two or three are gathered together in My name, there am I in the midst

of them?" Are not these the Almighty's words, "*In all places where I shall record my name, I will come unto thee, and I will bless thee?*" Did not the Apostles and their converts assemble daily in the temple? Did not Christ teach "daily in the temple?" Wherein did He neglect the prescribed daily worship of His house? Do not his acts and the acts of His Apostles speak more forcibly than words? They are eloquent voices ever in our ears, and shining examples ever before our eyes. Shall we be wrong if we hear and imitate?

Again. Did not Christ prescribe fasting and prayer? Did he not observe the Feasts and Fasts of the Jewish Church? Are we wrong for having regular stated times of fasting and prayer? and also of solemn joy and thanksgiving for our manifold blessings? Is regularity in our great duties to be set aside? Are we in error while treading in Christ's steps? Do His steps lead to the hollow and formal?

The rites and observances, now mentioned, we justly prize as *means to inward holiness*, as channels of grace. We do not view them as religion itself. We do not put them in place of inward holiness, of daily renewal, but regard them as we have just remarked, as hallowed means thereto. We have recourse to them in obedience to God, in imitation of Christ; and having recourse to them in faith, in humility, in earnestness of heart, in sorrow for sin, shall we receive no blessing? Will no spiritual, refreshing, healing influences flow through them as channels into our souls? Have God's promises failed? Has He spoken, and yet cannot perform? How can we look upon His Sacraments lightly? What right have we to separate the inward grace from the outward form? Shall we, in our wisdom, endeavor to make the rivers flow, but not in channels? Shall we, to improve man's earthly condition separate the soul from the body, its dwelling place? Shall we preserve the life of the tree by severing it from the wood in which it lives? By God's own hand have the inward and outward been united? Is it ours to wrench them asunder?

Thus, while we value the institutions of God, we do not misplace them. We endeavor to use them as He directs. They but little understand our system, who suppose that we regard the form and not the life, the outward act, and not the inward state of faith and love. Were we to rest in the sacraments *as ends*, our error would indeed be grievous. Were we to put partaking of them for holiness of heart and life, we would be most culpable? If we imagined that they would act as charms independent of fitness in the receiver, our teaching would be perilous. But though we are often said, after this manner to regard them, yet nothing is farther from our thoughts or more abhorrent to our feelings. We consider Holy Communion, for example, as a means of grace, in order that our lives may be more strict and holy. Holiness of heart and life is the very end to which it looks. If we partake of it unworthily, so far from being benefited, we eat and drink our own condemnation.

So much in illustration of the Spirituality of the Church. Let her teaching be viewed, not in caricature, but just as it stands, simple, beautiful, heart-stirring, deep, and who will not admire, and admiring love, and loving embrace, what so comes home to our better nature, and meets all our spiritual wants?—*Church Herald*.

TO ALL PERSONS OCCUPYING SEATS IN THIS CHURCH.

A Circular placed in the Pews of a Free Church.

This Church has no endowment. It has no funds arising from any property of its own. In order to sustain its ministrations, to meet its several necessary expenses, and also to provide for its poor members, there are no other resources than the voluntary offerings of the people on Sundays and other holy days. These collections constitute the whole income of the Church. This fact appears not to be sufficiently understood, and therefore it has been thought expedient to make the present statement on the subject.

The collections on Sunday mornings are appropriated to the support of the Church. The collections on Sunday afternoons, and on the Saints' days are devoted to the relief of the poor and other charitable purposes.

The above being understood, the following questions are respectfully asked:

1. Is it not the duty of all persons attending here, to contribute to the collections conscientiously, and according to their ability?

2. Ought persons to be willing to avail themselves of the privileges of a Church like this, dependent upon voluntary support, who are unwilling to give it their aid? The poor, and all who have nothing to give, of course, are always welcome.

3. Would it not be well for parents and heads of families to divide among the several members thereof the amount of their contributions, in order that each might have something to give? Is it good for children to grow up in the habit of putting nothing on the plate when it is presented to them? As free Churches can be maintained only by conscientious and voluntary gifts of the people, ought not the rising generation to be practically trained to such giving as an important duty?

4. Are not those who occupy seats in a free Church, bound in honesty to contribute to its support according to their means, as much as they who worship in a pewed Church are to pay their pew rents?

These questions are thus distinctly presented, both for the benefit of this Church in particular, and for the furtherance of the free Church system in general. All who approve of that system, it is trusted, will take them in good part, and answer them accordingly.—*Evan. Catholic.*

NIEBUHR.

"A remarkable fact in the experience of Niebuhr, the German infidel historian, is worth a serious consideration. Niebuhr was a prince among historians, and equally so among skeptics. He tried what is called the rational, or doubting system, and had experience of its withering result. Speaking of the education of his son, he says, that he means his boy shall know the old poets, and shall take the gods and heroes for historical beings, but shall be instructed at the same time that the ancients had only an imperfect knowledge of the true God, and that these gods were overthrown when Christ came into the world. 'He shall believe in the letter of the Old and New Testaments, and I shall *nurture in him from his infancy a firm faith in all that I have lost, or feel uncertain about.*'

What stronger condemnation of infidelity could there be from an infidel source?

POETRY.

FOR THE GOSPEL MESSENGER.

ON THE DEATH OF THE RT. REV. CHRISTOPHER E. GADSDEN, D. D.

"Blessed are the dead who die in the Lord, from henceforth, even so saith the Spirit, for they rest from their labours."

Our blessed dead—we've laid thee down
To rest in holy ground,
Within the temple of thy God,
Within the chancel bound;
Within the chancel's sacred rail
Beneath the altar's shade,
With heavy hearts and streaming eyes
Thy sepulchre we've made:

Where should our holy Bishop rest,
But where he loved to be?
Fast by the altar of his God,
Clothed with humility;
Not there to fill with robes of state
The Apostolic chair,
But prostrate on its sacred steps,
To bow in earnest prayer.

O what a flood of care would then
O'er his meek spirit sweep!
What wonder he was fain to fall
Prone in the dust, and weep:
Care for the Church—care for her Priests—
Care for her Deacon band—
The Clergy to their solemn task—
Appointed by his hand.

Care for his well-beloved ones,
His own peculiar sphere,
The flock o'er whom the Holy Ghost
Had made him Overseer;
The flock for whom for forty years
He blessed the bread and wine—
How meet to lay your sainted Priest,
Within yon holy shrine!

Care for the little lambs who loved
To catch his pleasant smile,
What time the evening shadows fell
Across each solemn aisle—
While they, a wreath of living flowers,
Around the chancel clung,
Listening the blessed truths that fell
So gently, from his tongue.

Care for the sable race of Ham,
The bondman and the free,
He scorned not in their humble homes
To bend, in prayer, the knee!
Where'er a suffering member wept,
Or contrite sinner sighed;
Where'er was sorrow to be cured,
Or tear-drop to be dried;

There, like his Master, he was found
Meek, sympathizing, kind;
Ready the hungry poor to feed—
The broken spirit bind:

O surely on the day of doom
That Master's voice shall cry
"Enter, thou blessed of the Lord,
The portals of the sky."

But ye for whom his yearning soul
Has agonized in prayer,
Well may ye sigh your sorrows forth,
Or drop the mournful tear:
And as ye bend your stricken forms
Repentant 'neath the rod,
Bear up upon your troubled hearts
This household unto God.

O not in selfish, lonely grief
Let sorrow's tide o'erflow,
Bear up the Church upon your hearts—
Full is *her* cup of woe!
Bear her upon your heart of hearts
Before the mercy seat;
Bear her in love, before her God—
'Tis bounden, right and meet.

But O, not to our sainted one,
Be sigh or tear-drops given,
He walks among the blessed dead,
A ransomed heir of Heaven.
His ear has heard—His eye has seen—
His heart now comprehends,
A portion of the joys prepared
For Jesus' living friends.

Then leave him to his deep repose
Beneath the altar's shade,
Assured his soul as calmly rests
In Eden's blissful glade.
There with the innumerable host
Of God's elect erewhile,
He waits th' Archangel's thrilling trump,
Cheered by his Saviour's smile.

C. G. P.

RELIGIOUS INTELLIGENCE.

Charleston Monthly Missionary Lecture.—That for November, was omitted; that for December was by the Rev. C. C. Pinckney, Jr., Assistant Minister of Grace Church; the amount collected was \$11.15.

The Pinckney Lecture.—The second series for the year, on the goodness of God, was delivered at St. Philip's Church, by the Assistant Minister, the Rev. C. P. Gadsden, on Wednesday, the 17th Nov.

Agassiz's Lectures.—Professor Agassiz, who unites in himself an unusual combination of profound science, an accurate memory for facts, a vast amount of acquired knowledge, and a popular style and manner, is now delivering a course of Lectures on comparative anatomy, at the Medical College. We have listened to several of them with instruction, interest and delight. Having made subjects of a kin-

deed nature our *amusement*, (heavy professional engagements have prevented an earnest devotion to them as a study) we have found less than might be expected, absolutely new to us. But the lucid statement, the beautiful analogies, the familiar but lively language of the lecturer, give an interest and life to every thing which he says; and make it more a part of one's own mind, than any thing which can be learned from books. Natural history is so closely connected with natural theology, gives such an interest and delight to every ramble in the country or by the sea-shore, and is so precious an ally to devotion, that its cultivation can hardly be too strongly inculcated upon the young.

Missionary for Oregon.—We learn, says the Calendar, of 13th Nov. that the Rev. J. McCarter, D. D. has been appointed by the Domestic Committee, as Missionary to Oregon. He leaves for his new station, on or about the 13th.

The Rev. Dr. Hawks, it is said, has formerly declined the Episcopate of Rhode Island.

Consecration of the Rev. Jonathan M. Wainwright, D.D. as Provisional Bishop of N. York.—At the appointed hour, the long procession entered the Church, from the south Vestry Room; the Students of the General Seminary leading the way, the Deacons and Priests, chiefly in surplices, following, and the Bishops closing the line. The venerable Presiding Bishop entered last, leaning on the arm of the Bishop of Montreal. The whole number of persons in the procession was about two hundred; and as all remained standing until the Bishops had passed to their places within the rail, the simultaneous kneeling of the body, for private devotions, produced an impressive effect. The Rev. Drs. Hawks, Vinton and Kip, and the Rev. Mr. Bedell, read Morning Prayer. Morning Prayer ended, with the Psalm in metre, the Bishop of Montreal proceeded with the Ante-Communion; the Bishop of Pennsylvania reading the Epistle, and the Bishop of Maryland the Gospel. A Hymn followed; after which, the Bishop of New Hampshire preached the Consecration Sermon, from 1 Tim. i. 15. As we understand, however, that after the services, the thanks of the Bishops were offered to the preacher, and a copy of the sermon requested for publication, we refrain from saying more, than it was a clear, judicious, and in every way excellent discourse. After another Hymn, the Bishop of Indiana and the Assistant Bishop of this Diocese presented their Brother-elect to the Presiding Bishop, for consecration. On his demand for the requisite testimonials, the Secretary of Convention, Dr. Haight, read the Testimonial of the Diocese, from the long scroll on which it was engrossed; and the Assistant Secretary, the Rev. Mr. Eigenbrodt, read the Testimonial from the Standing Committees of the other Dioceses; after which the Promise of Conformity was made by the Bishop elect. The Missionary Bishop for the North-West "moved the Congregation present to pray"; and the Bishop of New Jersey read the Litany. The Prayer following was read by the Missionary

Bishop, who also examined the Bishop elect, in the prescribed form; after which the latter was vested in the full Episcopal habit, by the Rev. Drs. Creighton and Higbee, his attending Presbyters. *Veni Creator*, and the Prayer accompanying, having been said, the Presiding Bishop performed the act of Consecration—assisted by the Bishops of New Jersey, Maryland, Western New-York, New Hampshire, Pennsylvania, Montreal, and the Missionary Bishop—and delivered the Bible with the accompanying charge. The imposition of hands, by the Bishop of Montreal, gave its crowning interest to the always impressive act of Consecration. It is the first time that the English and American lines have been united in the consecration of a Bishop; and it gave a proof of unity and identity, most striking and delightful. While no more worthy representative of England's line could have been desired or had, than the Bishop of Montreal. After the newly consecrated Bishop had been received within the rails, the Bishop, of Western New-York proceeded with the offertory. The alms—which were for Nashotah, and amounted to a large sum—were collected by Deacons, and received in the silver-gilt alms basin, presented to our Church by members of the University of Oxford, England. At the Prayer of Access, the Bishop, of Montreal resumed the service, and consecrated the Holy Symbols, after the American Rite. The Presiding Bishop, assisted by the Bishop of Montreal, then administered the sacred elements to the Bishops. All the Bishops took part in administering them to the Clergy; and the Rev. Drs. Berrian, Seabury, McVickar, and Van Kleeck, distributed them to the Laity. The Bishop of Western New-York proceeded with the Post-Communion; and the solemn service was closed with the Benediction, by the Bishop of New Jersey. Thus has been consummated the important work of consecrating a Provisional Bishop for the Diocese of New-York. May the auspicious commencement of his Episcopate be an earnest of all its progress! May it abound in fruits of peace and truth, worthy of Him to whose glory it is consecrated, and commensurate with the necessities of the vast field with which the Holy Ghost has put its holder in charge.—*Calendar, abridged.*

Conversions in Ireland.—The following is a summary of facts, on official authority:

“The Bishop of Tuam having completed the tour of his diocese, has published a narrative of the results. In all, 1294 persons were confirmed, of whom 837 were converts from Romanism; and these, added to the numbers confirmed upon the two previous occasions within the last three years, make 2411 converts confirmed. Three new Churches have been consecrated, one enlarged, and five new Churches are in process of completion. The first stones were laid of three more, and two more were contracted for, making in all fourteen new Churches, which will afford sittings for 5210 persons. Six new licensed houses for divine worship have been provided, accommodating 2300 worshippers. Besides this accommodation, afforded in twenty localities where none existed before, there are five other places in West Galway, not included in the above tour, in each of which there is a school-room where divine service is performed on the Lord's day, affording accom-

modation for 1340 worshipers. This number added to those already stated, makes a total of 8860 sittings now newly provided."

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In copying the following from the Calendar, we can bear witness to its truth. The results here declared are especially manifest in some of the large manufacturing towns in England, once the strong-hold of Methodism. A hard-working Clergy, such as England now possesses, as they would have prevented the beginning of this sect, will soon make an end thereof, in a country where the hearts of the people are easily won back to the Church from which their fathers so unwillingly departed.

Methodism and the English Church.—Wesley once said: "Remember what I said, are we not unawares, by little and little, sliding into a separation from the Church? Oh, use every means to prevent this. Exhort all our people to keep close to the Church and Sacrament." Again: "How can you, how dare you suffer yourself to be called a Bishop? *I shudder, I start at the very thought.* * * * * For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better."

The Methodists have not heeded this earnest and judicious admonition, and they are now reaping the bitter fruits of disregarding it.—They themselves say that "desolation is reigning in many of the most fruitful parts of Methodism in England, which it is most distressing and heart-rending to witness." But while lamenting over this state of things in his own communion, a distinguished English Methodist divine, Dr. Dixon, lately give the following testimony to the prosperity of the Church of England, in a letter to an American Methodist paper, *Zion's Herald*, published in Boston.

"Do not be started: But there is more *true religion* in the Church of England, than any where else in the country. This Church is the only Protestant body, which is making progress in evangelical labors and prosperous advances."

"The Church of England is, as we think, the most prosperous body in the country. * * * In the lower grades of the church, there is a very large and constantly increasing body of faithful, laborious, and excellent men, who are the ornament of their profession, and a blessing to the country. The large towns are full of these men, who are exercising a most powerful and beneficial influence."—*Banner*.

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Dr. Achilli.—The Christian Remembrancer has a long account of the career of the celebrated Dr. Achilli. It is compiled from the evidence adduced at his recent trial in England. Parts of that evidence prove charges against the Doctor of the most gross and scandalous nature—too gross and scandalous to appear in the columns of a religious publication, and are therefore merely alluded to, or wholly suppressed in the article which we have copied. It discloses a series of facts which ought not to be passed by in silence. Dr. Achilli for a number of years was known to be guilty of the worst of crimes, and yet it appears that not until the police had arrested him, did the autho-

rities of the Church of Rome take the matter in hand, and so slight was the punishment by the ecclesiastical authorities inflicted, that neither his crimes nor his punishment were a bar to his promotion to positions of honor and emolument, and where he had even greater facilities than before for practising his villainies. It further appears that had not Dr. Achilli sinned doctrinally in all probability he would have been permitted to continue in his former scandalous course.

In time, Dr. Achilli became a Protestant, and began to use his talents in opposition to the Church of Rome. Protestants, ignorant of his former history, welcomed him with open arms, and Protestant Churches resounded with the praise of Dr. Achilli. But a slander suit was tried, in which Dr. Achilli was plaintiff, and Dr. Newman defendant. The defence brought forward the history of the doctor's life and deeds. And now Protestants do not, as the Church of Rome did, heap honors upon a man guilty of immoralities. We do not know that Dr. A. united himself to any Protestant denomination, so as to become amenable to ecclesiastical authority, but however this may be, we hear no more of him now. He makes no more speeches; he has lost his influence. The result of what has transpired shows that while Protestants had nothing to boast of in the accession of Dr. Achilli to their ranks, yet the Church of Rome had much to be ashamed of; for she has proved by her own testimony that she has suffered a man whom she knew to be guilty of the worst of crimes to occupy positions of honor in her fold.—*Utica Gos. Mess.*

A specimen of Northern Methodism.—We copy from the Banner of the Cross a resolution adopted by the Genesee (N. Y.) Annual Conference. This resolution speaks for itself in a manner not to be misunderstood. If the Rev. Mr. Dixon wails over the strife and division undermining and overthrowing Methodism in England, how much greater ought to be his grief at the wild fanaticism of the Genesee Conference. When such sentiments as it avows are entertained and publicly proclaimed by any religious body, we apprehend that such body, whatever may be its claims to spiritual illumination and sanctity, cannot much longer retain its hold on sensible reflecting men, who value the union of their country, and, understanding the meaning of "*meum et tuum*," respect the rights and property of others, whether North or South.

"*Resolved*, That we view the Fugitive Slave Law with painful solicitude, deep mortification, and *unutterable detestation*, as an enactment *too vile for any nation, Christian or Pagan, civilized or savage*; and that we cannot, in any case, assist in remanding a fellow being into slavery."

Never did we value more highly the conservative character of the Episcopal Church, than on reading this resolution. Both North and South, she maintains that slavery is not only consistent with Holy Scripture, and therefore *moral*, but that the relations between master and slave are clearly stated by St. Paul, and cannot possibly be set aside, except on such erroneous and pernicious principles of interpretation as would render, if logically carried out, the whole word of God

a nullity. Her teaching, because it is Catholic, meets the spiritual wants of all conditions of men, is the cement of society, the strength and glory of nations. She insists on the unity of Christ's body in opposition to that principle of disunion which, rejecting the weighty injunctions, "*Be of one mind,*" "*Think the same thing,*" "*Mark them which cause divisions, and avoid them,*" runs into all manner of error, and, in its self-will and self-worship, attempts to cut away the sacred bonds of social order. When Christ's words are rejected, we cannot expect the law of the land, and the guaranties of the Constitution to be revered.—*Church Herald.*

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MARRIED

In St. Paul's Church, Key West, Florida, November 3d, 1852, by the Rector, Lieut. CALEB HUSE, U. S. A., to Miss HARRIET A. PINKNEY, niece of the Hon. Wm. Marvin.

OBITUARY NOTICE.

The sad task of recording the rupture of another earthly tie devolves upon us. Within a year, the summons to the grave has sensibly reduced a circle, never very large, and now small indeed, through such frequent drafts upon its strength. While we write the record of death, we with difficulty realize another link of the little chain is detached, and that we are the penman of the decease of him who, younger and stronger than ourselves, it was natural to think would have stood at our tomb and mourned for us, as we have stood at his and mourned for him.

The lamented subject of this notice is JAMES CUTHBERT—a man, who, it is not presumptuous to say, would, had a longer lease been his, have ranked with the noblest philanthropists of the world. Though taken at the early age of thirty-three, he, without seeking it, has acquired in this section of his native State, a fame that will burn when the sparkling light of many a worldly celebrity has become extinguished. His goodness as seen in his close walk with God, and as observed in its practical expressions of benevolence, has won to him an enviable reputation. Even his now blasted plans of usefulness are green spots about which memory will love to linger, and his Christian course will be an epistle, graphically showing how, through grace, one may glorify God and serve man.

Mr. Cuthbert's Christian profession was made about five years ago. Since that season of self-consecration to his Saviour, his course has been steadily onward and upward. It has not before been our privilege to witness in so short a time, such quick and sure development of a renewed nature. By his zeal and earnestness, by his promptitude to engage, without solicitation, and alone, if needs be, in the costly and common religious service, by his patience, humility, gentleness, forbearance, nay, all his Christian walk, it is believed his short life will, in its results, extend over an ampler space than that of most who hold the longest term of earth. His Christian life has been most eloquent of the fact that the fruit was ripening fast, and the early gathering confirms the thought that it had become mature.

Mr. Cuthbert's anxiety and endeavors to improve the condition of the poor of the parish, give him a rank among the best benefactors of South-Carolina. At much outlay of his own means, and sacrifice of time as well as personal comfort, he established a school for poor and orphan children; a measure for their benefit, hitherto, and still, we fear to be culpably neglected. His concern, too, for all that could confirm and increase the blessings of the Gospel, was not less expressive. Chiefly through him, our venerable Parish Church is to be restored; while by lay-reading; Sunday-school duties; catechetical services to the negroes on plantations, in the absences of the Missionary; by distribution of the Bible; and visiting to the ignorant, sick and dying, he has shown what one can do when the Spirit of Jesus moves him; and what was his appreciation of such Scriptural truth, as that, "whatsoever thy hand findeth to do, do it with all thy might."

As might have been expected, the dying hours of this good and useful man, notwithstanding the acutest physical sufferings, abounded in serenity and peace. He was pre-

pared to go, and willing did the Master so decree. His armour on, not a fear of distrust caused the leaping of a pulse. Resting entirely on the atoning work of Christ, his anticipations of death were exactly such as became a Christian. His words and conversations expressed himself to be a sinner saved by grace through faith; and with affectionate earnestness, he urged every one, uninterested in the Gospel to seek and gain like precious confidence with him. It was to these an impressive, to him, a triumphant time. The dying was privileged to feel, death had no sting, and the grave no victory; the living prompted to the prayer, "let me die the death of the righteous, and let my last end be like his."

As a tribute of respect, the Vestry have had his remains entombed beneath the chancel. As an expression of our bereavement, and a testimonial to his worth, Sheldon Church will be put in black until Easter, and a Mural tablet erected by the congregation to his memory.

C. E. L.

Sheldon, S. C., 1852.

ERRATA.

Mr. Editor :—In your Obituary of the late Mrs. Arthur S. Gibbes as there are several errata in the *extract from her pastor's letter*, will you oblige me by republishing the same, corrected as follows:—"She lay and more than that she reposed beneath the cross her eye on Jesus; from him and his atoning blood drawing all her hope and joy and peace, resting there, longing for deeper and deeper holiness, yet looking for *acceptance* not for holiness sake, for that, however deep and heavenly in the measure of its attainment, she felt must be far short of perfection, and must need the cleansing blood, *its purest whitest robes* washed therein: but to the finished work of the Incarnate God *imputed* to her and grasped and held by the hand, the empty hand of faith, and so her cry was again and again—

"In my hand no price I bring,
Simply to thy cross I cling."

ACKNOWLEDGMENTS.

The following amounts have been received for Foreign Missions:—

November 15, 1852.	From St. Philip's Church, for China,	- - -	\$32 25
" 23,	" St. Michael's Church, general,	- - -	19 95
" 24,	" Zion Church, Richland, Monthly Missionary		
	Collection, Africa,	- - - -	60 00
			<hr/> \$112 20

HENRY TRESCOT,

Receiving Agent for Foreign Missions in South-Carolina.

The undersigned gratefully acknowledges the receipt of the following alms, viz:—

Fourteen dollars and twenty-two cents for the general purposes of the Mission, and Ten dollars for the Chippeway Mission, both sums from St. Michael's Church, Charleston, S. C., through J. K. Sass, Esq.

J. LLOYD BRECK, for the Minnesota Mission.

CALENDAR FOR DECEMBER.

5. Second Sunday in Advent.	25. Christmas Day.
12. Third do. do.	26. St. Stephen, the Martyr, and first
15. }	Sunday after Christmas.
17. } Ember Days.	27. St. John, the Evangelist.
18. }	28. Holy Innocents.
21. St. Thomas, the Apostle.	

The Evergreen for 1853.

On the 1st of January next will be issued, the first number of Vol. X of the **EVERGREEN, OR CHURCH FAMILY MAGAZINE**. The Evergreen will continue to be devoted to the interests of the family and the Church. Its object is to supply whol some and entertaining reading for the Christian family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge. In a word, to be a **CHURCH MAGAZINE** for the **FAMILY and PARLOR**.

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30 "	"	-	-	-	-	30 00

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November 20

4t

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December 11

Receipts for the Gospel Messenger for the following years :

1851.	1852.
Amount brought forward for Vol. XXVIII. \$534	Amount brought forward for Vol. XXIX. \$346 25
Mr. James O'Neil, - - - 3	Mr. Robert Martin, - - - 3
Mrs. T. L. Ogier, - - - 3	Col. James Gadsden, - - - 3
	Mr. James E. Pringle, - - - 3
	Mrs. Isaac Porcher, - - - 3
	Sales, - - - 8 50
Balance due, - - - 84	
	\$363 75

REMOVAL !!!

A. E. MILLER has removed his Printing Office and Book-store to STATE-STREET, next door to the Telegraph Office, and nearly adjoining the Bank of the State of South-Carolina, in a newly erected Brick building ; where he may be found ready to receive and execute any orders in his line of business.

ALTERATION OF THE PRICE OF MILLER'S PLANTERS' & MERCHANTS' ALMANAC,

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November 15, 1852.

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" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, every Friday afternoon.	
" Grace Church, on Wednesday afternoon at 4, and on Friday, at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	IX "
" Church of Holy Communion, Friday Morning, at.....	XI "
" " " Wednesday evening,.....	V½ "
" St. Stephen's Chapel, every day, except Saturday, at.....	XII "

HOLY COMMUNION.

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" St. Michael's,	
" St. Paul's,	
" St. Peter's, and	} On the 2d " "
St. Stephen's,	
" St. John's, Hampstead, on the 3d.	" "
" Holy Communion, on the 2d and 4th.	
In Grace Church, on the 4th	" "
" St. Stephen's,	} On the last Sunday.
" Calvary,	

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